Rev. J. M. Nardiello Answers Some Objections and Submits Figures to Show that "Crime has Increased

with Education."

To the Bloomfield Citizen The friends of State controlled education may take exception to what I said in my last letter, that parental rights should precede State rights, by saving that if the education of children were left to the parents, the majority of them would be brought up in ignorance. I acknowledge the force of the objection, to which I answer, it is not less the interest than the duty of parents, when they can do so, to pay the cost of their children's education, and not to allow the State to pay it for them, for the cost and care of properly feeding, clothing and educating children are but the price which nature demands of parents. Let us suppose that the State should take upon itself to feed and clothe as well as to educate children, does anyone doubt that children thus fed, clothed and educated at the public expense, would grow up almost wholly destitute of parental affection? And who is so blind as not to see that the education of children is the great nourisher of their affections! Respect, love and veneration do not depend near so much on the source or character of the food which enters the stomach, as upon the source and character of that which fills the mind and heart. But in cases where parents have not sufficient means to give their children a good elementary education, let the State aid them just as it should aid them, when necessary, with means to feed and clothe their children, rather than let them either starve or go naked. In a word, let the State compel parents to educate their children, and when they are unable to do so, let the State aid

Again, another objection may be raised to my second point, that a parent is bound in duty, before God and society, to educate his child in a Christian manner for his temporal and eternal welfare. The friends of State- New England had one to every 13,285 controlled education will say: "Let of the native population, while Virginia the State promote the temporal welfare of children by training their minds for the pursuits of life, and the churches will look after the spiritual by storing their hearts with the knowledge of God, of his attributes," etc. Did THE CITIZEN ever hear the story of the boy, who once a week only, was taught arithmetic by his school master? The end of the story is that when he died, well advanced in age, he knew nothing of that science. Can anyone convince me that one hour in the week spent in the Sunday-school room, is sufficient to educate a child religiously? By religious training I mean, not a white-washed religion with its pharisaical and sanctimonious appurtenances, but a sufficient knowledge of the creed they profess, with a solid, pure and real piety, which you do not find in the young people of our day, and if you do find it, it is only a rarity. Truths of religion must be deeply impressed in the minds and hearts of the young, and they must take root therein, if you wish to have them professed Christians when they grow up. I do not care to what denomination a child's parents may belong, I say that child will never be raised to be a professed Christian, if his parent satisfies himself with one hour of religious instruction that his child receives on Sunday. A minister of this town told me not very long ago in approving my work done in the school, and in wishing that he could do the same, that the Sunday school did not amount to anything, and children would never know much of any thing. I have had experience in this Sunday-school work too, and I can bear testimony to the fact. But it is refreshing and consoling to notice the great advance that this idea has made in the minds of the people. Nearly all the great daily papers have spoken on the subject. Many of the religious denominations begin to understand, too, that their churches will be depop ulated, unless the young are looked after, and therefore Episcopal conventions have, time and again, recommended the establishment of parochial schools, and ministers of other de nominations have approved the stand taken by the Catholic Church with re gard to the religious question. Eminent professors and learned divines have also very strongly written on the subject.

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Nearly all the States have, within a few years, taken a modern departure from the old and sound ways of the found ers of the Republic, both as respects of the young, and the duty of parents to bear the burden of their children's education, and have fallen into the prevailing error by excluding God and religious education from their schools. Mr. Hopkins, superintendent of schools in Indiana, says: "Did not the advocates of our free school system promise the people, that, if they would take on their shoulders the additional burden of taxation for its support, the same would be lightened by the diminution of crime! Is there any perceptible decrease of crime in Indiana! Is there any reasonable probability that there soon will be? It is becoming a grave question among those who take comprehensive views of the subject of education, whether this intellectual culture without moral, is not rather an injury than a benefit. Is it not giving teeth to the wolf and fangs to the serpent? That is the true system of training which adapts itself to the entire complex nature of the child. No free government can safely ignore this grave subject, for nations that lose their virtue soon lose their freedom." Here is a clear statement by the chief official of the educational department of Indiana, whose testimony, therefore, must be admitted as of great weight. | their side have been the Parochial Schools Mr. Hopkins has been reading the of the Catholic Church, into which, to the newspapers of the day, and startled extent of her ability, she has forced the

Has education decreased crime

intellectual and educated classes, who use the advantage of school learning the better to defraud creditors, embezzle trust funds, rob banks, swindle the weak and ignorant, form conspiracies to cheat the government, and to bribe or sell official bonor for personal gain, is seeking some explanation of a condition of public and private morals that cannot continue without destroy ing the liberties of the Republic. He has hit the nail right on the head.

The late Mr. Richard Grant White of N. Y. wrote several contributions to the New York Times, and one to the North American Review for December, 1880. In the latter article he says: "Evidence which proves the case against the Public School system as clearly and as undeniably as the truth

of Newton's theory of gravitation is proved by the calculations which enable astronomers to declare the motions and weigh the substance of the planets." He came to this conclusion when he compared from the census of 1860, the crimes of the 6 educated New England States, Massachusetts, Maine, New Hampshire, Vermont, Connecticut and Rhode Island, with the unlettered communities of the Southern States, Virginia, Maryland, Delaware, Georgia, North Carolina and South Carolina. He found that Massachusetts and her five New England sisters had 2,665,945 native born white inhabitants, and out of these only 8,543 adults who could not read or write, while Virginia with her five sisters numbered 3,181,969 native born whites, of whom 262,802 adults could neither read or write. To such disproportion of illiteracy how stands the criminal test! Massachusetts and her five sisters, out of her native white population of a little more than two and a half millions, had on the first of June, 1860, just 2,459 criminals in prison, while Virginia and her five sisters with a population of over three millions, had but 477 in prison. A glance at the same table will show that the natives educated under the New England system had one pauper to every 178, while those who had managed to live without that luxury had but one pauper to every 345. Of those who in one year had died by suicide

and her five sisters had but one t every 56,584, and of those who per ished of criminal laws, New England had one to every 74,737, while her neighbors had but one such victim to every 128,729. He had not before him the list of insane in the several States for 1860, so he borrows from the report of 1870, where it appears that the New England system produced one insane person to every 800 native born inhabitants, while the rejection of that system resulted in one nsane to 1.682 native inhabitants And Prof. Samuel Boyce, in a work published in Boston, entitled Deterioration and Race Education, says "Hardly a State or County in the civ ilized world where atrocious and flagrant crimes are so common as in educated Massachusetts," and, referring to the alarming increase of crime in America, he says in the same book on page 36: "Neither will it answer to lay it to the foreign element, the crim-

inal rate of which has remained the same, or even lessened, while the native criminals have increased during 1860-1870 from 10,143 to 24,173. Will your readers want any more proofs to show that crime has increased with education? Thanks for the space allotted to my letters. I deemed possible, and is satisfied that the shall conclude next week.

J. M. NARDIELLO.

A REPLY To Fatherr Nardiello's First Letter. The Rev J. M. Nardiello's recent letter n THE CITIZEN, explanatory of his action in withdrawing the children of Catholic parents from the Public School, and stating the attitude of the Cathelic Church with reference to the question of education, assumes necessarily, though possibly not intentionally, the nature of an a tack upon (or perhaps criticism of would be the better word) the Public School System. In attempting to answer it the

writer disclaims in advance anything like

personal controversy with one from

whom he differs radically but respects

It is well understood that his Church objects to all education in which its pri mary authority as the educator is no recognized, and it is generally believed that its design is to demand, when in its judgment the proper time shall have arrived, that a proportion of the taxes shall be handed over to it, for the support of its sectarian or Parochial Schools. Indeed the Rev. Father rather intimates this by saying: "He (the Catholic) is willing to pay for his child's education, but he hates to pay for a superior education the religious element in the education | for his richer neighbor's son." Does he

nean by this that the education of the

Public Schools is superior to that of the

Parochial Schools? It so he has partly

inswered himself. The Catho ie Church has resolutely set itself against all religious education in the Public Schools, even objecting to a simple reading of the Bible as an opening lesson, and almost succeeded in banishing even this last vestige of it, and now the burden of the complaint against the schools is, that they expose the pupils 'to danger in faith and morals" because of the absence of reli lous instruction, and "subject them to the scoffs and calumnies of unbelievers" and permit them to breathe "an atmosphere of infidelity." These are serious charges, and if they be true would fustify not only Catholics, but Protestants in withdrawing their children and their countenance from the Public

The only true method of testing a system is by its results, in Bible language, "its fruits." The Public School System has been carried on for many generations of children with increasing favor, and the vast bulk of the present generation of Protestant men and women have received in whole or in part their education in them, as also have many Catholics. By by the increase of crime among the | children of her members. We say forced,

because we have been repeatedly told by such parents that they preferred the Publie Schools, but dare not send their children to them and the only persons who have ever asserted, to the writer's knowledge, that "Catholic children in Catholic Schools learn nothing but the cut-chism are the Catholic parents who object to them on that account.

If the Rev. Father is correct in his theories of education the children educated in Parochial Schools should be more moral, upright, conscientious, and better citizens than those educat d in the Pullie Schools. but it is doubtful if even be will claim so much. The writer has had a large experience with all classes of men and especially with the miscalled "laboring class," and it goes to prove that the most reckless, vicious, ignorant and dangerous men that he has ever met are native-born children of foreign Catholic parentage who have pre umably received their education in such schools as Father Nardiello tells us undertake to "train the faculties of the body, the faculties of the mind, and the faculties of the conscience'.

that "they may be exercised in harmony." The Catholic Church has controlled the educational system of Spain, and she has steadily fallen from a first rate to an insignificant third or fourth rate power, with little or no influence in the world over which she once ruled. France, under the fostering care of the Church as an educator, is more largely infidel than any other so-called Christian nation. Mexico and South America, where the Church is recognized to be supreme, are semi-barbarous and ignorant to a shameful de gree. Little England, with a Free School system, has achieved such greatness and influence as the world has never seen Germany, adopting a Public School system in spite of the Church, has become the most formidable power in Europe. And America is by virtue of her Public Schools in the vanguard of civilization.

Religion might properly be taught in the Public Schools, for we agree with Father Nardiello, "that secular education without religious training will expose children to temporal and eternal destruction," but we cannot agree upon sectarian instruction, and as it is clearly impossible for the different denominations of the Christian Church to unite upon a plan of religious instruction, it becomes necessary to confine the education to secular matters, upon which there is substantial maningity, leaving the former where it primarily belongs, to the home and church.

The theogratic government of the Jews was well adapted to the condition of that race in its infantile days, and under that system Church and State were identical. And the Catholic Church for ages made the laws, to a large extent governed the world, and in great part well. She still aspires to this pre-eminence, and herein lies the radical difference between her and the rest of the Christian world. Whether wisely or otherwise the world has determined not to accord it, and the Church is too tenacious of her assumed right to change her system, and will not admit or recognize the fact that is plain to all others, that under the changed condition of society she is impracticable and wrong.

in taxing parents for an education which their children do not get, but if the principle is correct the ignorant parents who prefer to let their children grow up without education, could also claim an exemption. The State, however, recognizes the fact that ignorance is dangerous, and it therefore makes such an uniform system as experience proves to be judiclous and compels an education which, though it may not be all that the most advanced thinkers would demand, goes as far as is

It is plausible that there is an injustice

results are beneficial. If an individual, or a sect, or a class array themselves in opposition to the public opinion, it simply happens that under our form of government it is unfortunate for the opposers. Some of us chance to be in a minority in our theories of Government and are working hard to convince the majority of their error but until we do must accept the situation as the Catholic Church must the Public School system, whether she chooses to use it or not. Despite the dark spots in her history, the Christian world can never forget that it owes to the Catholic Church much for the preservation of pure religion and the Bible through the long dark ages when but for the lights which were kept burning in her monasteries, by monks secluded in lonely cells, infidelity and brutality would have left little to hope for and nothing to build upon. The magnificent cathedrals and wonderful treasures of art and music which she has created, will illumine the world forever. and it is unfortunate that she cannot let the dead past bury its dead, and with her splendid organization and unrivaled zeal. put herself in harmony with the Christian sentiment of the present, and go hand in hand with it in the education of her children, with the same devotion that she looks after other departments in her great

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Cut. New York Sun

There is no scene on the continent to compare in splendor with the night ly promenade of the ladies at the two big hotels here. Even as it used to be in former years there was nothing like it elsewhere, and this year its brilliancy is magnified tenfold. In the great gardens of the hotels the view is like a vista in fairyland, while on the short block of Broadway, where 1,500 women, robed like queens and duchesses at court, sweep past in two opposing processions, the spectacle is like a dream of Eden as it might have been. This pageant of beauty lasts about two hours—from 8 in the evening, when the bands take their places on the verandas of the United States and the Grand Union, unal 10, when the music ceases.

At the United States you see a cease-

less parade of superb women, each robed as effectively as money and taste can order, moving prouds from end to end of the broad veranta. Every sort of woman, but with only one sort of purse, and one thought for the moment. The dreamy music fills the air, the brilliant lights bathe the figgures, the green background of foliage and sward, leading vaguely to a shadow land beyond the lights, shuts in the view. On and on, and on the women come, some young and nerry, some stately and demure, some middle-aged, but regal and unharmed by years. On they sweep, some gorgeous of raiment as fair maskers in Florence, some ablaze with diamonds, some weighted and caparisoned with pearls, some clad as simply yet as fair as Maguerite or Priscilla, some bare-necked and barearmed, with flesh like the blush of a pale rose, and with tall forms and frames grandly proportioned. Beauty, grace, pride, and polish are in that train, costumed with silks and satins, web-like lace, gold and gems, glittering steel, chinking beads, and clouds of gossamer stuffs from every zone.

Over in the Grand Union the fashion is for all to rest, and there you see these women again in rows of chairs divided so that the regiments of leve liness reach down two city blocks A passage through the centre of this exquisite array affords the men a chance to walk between the broken lines and feast their eyes upon the scene. Here every woman is posed to produce the best effect she can. Every outline is studied, the poise of each well-coiffured head, the arch of each shapely neck, the position of each arm and hand, the very curves of each one's drapery are studied, and studied with a view to looking artless and natural; and therefore most admirable. Here, again, the sensuous music weights the air, the great banks of foliage and car pets of lawn enclose the light, and fountains, colored by powerful lights, like crystal rainbows tremble under the leaves. Here, again, the diamonds flash their brilliant sparks from head to head and polished neck to girdled fingers. Here, also, the wealth of India, China, and the world a large is heaped and hung and fitted on the pretty, the statuesque, the merry, and the proud in silks and laces, gems and precious metals, beads and gauze, and all the wonder-work of fashion:

The radiant eyes of these petted daughters of good fortune tell a hundred tales and betray a hundred secrets. This woman is flirting, very discreetly, with yonder man, That other lady is listening to earnest words of love from the youth by her side. That girl is darting jealous glances at a man and woman cooing in a shaded corner. Yonder matron is beaming with satisfaction as she sees the splendid beauty of her daughter sweeping by on a gallant's arm. The eyes of this wife tell of her joy over her husband's coming after a long week of loneliness among ten thousand strangers. Those deep orbs of the dark Jewess who sits with one hand on a younger'sister's knee betray the deep love her soul feels for the music to all but which she is oblivious. And so it runs, love, passion, jealousy, pride, vanity, contentment, mischief-these are the headings of the chapters in this entrancing tale of sparkling eyes. And all this only half the scene, and

possibly not the best half, in this dreamland of petted women. The great parlors, on whose floors you could mark out the ground plans of some of the hotels of New York, are filled with ladies-filled as you often see a slender vase with flowers, so full that the blossoms project and hang beyond the edge on all sides. Soft pillowed chairs and tete-a-tetes and lounges, set here and there without arrangement, bear the burden of these belles and dames, seated as they ought to be when photographed, but never are. Under their feet is the soft and gorgeous carpet, at their sides the broad and towering mirror, overhead the frescoing and the enormous clusters of hanging pyramids of dazzling globes of crystal. Here every detail of the composition of fashion and beauty is betrayed by the light-the very texture of the complexion, the veining of the bare, rounded arms and unclad necks, the chasing on the bracelets, the filagree of the necklages, the tell-tale hue of the gems, the size and shape of the footwear, and even of the hosiery, the true quality of the lace and silks, and all the rest. They must be very genuine in their grandeur of raiment and loveliness of person to stand the test of the searching light of those parlors. And there, again, the music floats on the air, and there is love making, vanity, simple beauty, elaborate artifice, and all the

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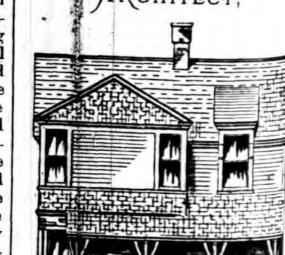
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